THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth from Zion."—MICAH IV: 2.

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BAPTISM—TESTING SPIRITS.

THE following discourse was delivered by President George Q. Cannon, in the Tabernacle, Salt Lake City, Utah, on Sunday, September 18, 1892:

I will read a portion of the fourth chapter of the First Epistle of John:

Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we love God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.

The Apostle says further:

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

In standing up to address you, I do so with a desire that I shall have the assistance of your faith and prayers. As we are often told, it is our privilege when we come together as we have done this afternoon to have

the presence and the assistance of the Spirit of God that the very things may be given unto us that are adapted to our various conditions and circumstances. I do not know your thoughts, nor your wants nor the condition of your minds, nor your temptations or trials; but God knows them, and therefore He asks His servants, when they speak to the people, to rely upon Him, and He has promised if we will do so in faith that He will give us that which shall be appropriate for the instruction and benefit of the people. Therefore, it is not necessary that we should prepare our discourses beforehand, because if we did that we would thwart the purpose of God and prevent the free flow of His Holy Spirit. We are commanded, however, to ponder upon the things of His kingdom, and He will give unto us at the very time that we need that which is adapted to the circumstances and conditions of the people; and we are also commanded not to speak unless we do so by His Spirit. It is a grave responsibility to stand up as a teacher of a congregation like this, and one naturally shrinks from it. But when we come together as we should do, then our minds are filled with light, and there is no one who has come to meeting in that spirit that will go away without being satisfied.

There is a great desire expressed by many when they hear the testimony of the servants of God, to know whether that which they testify to is true or not. The Latter-day Saints bear a very remarkable testimony when they address the world. Their Elders who go forth to preach the Gospel utter a good many sayings that are very hard for the people to believe, and therefore they frequently meet with great opposition. This is an age of enlightenment. I suppose there never was a generation which prided itself more upon its progress in every direction than does ours. We are the heirs of all the ages. All the truth that has ever been known to man is supposed to be concentrated in the breasts of living men in our day, not only religious truths, but truths of every character. It is therefore looked upon as a very hard saying, especially by the religious world, that God has again spoken from the heavens and restored to the earth the everlasting Gospel, and that the churches which are organized among men have departed, in many respects, from the ancient pattern. This wounds the self-love and pride of the world. They feel very much hurt at such expressions, and anger is aroused frequently in their minds because, as I have said, a great many believe that we are living in a very progressive age and in the full blaze of Gospel light. But the truth nevertheless requires that the statements which are made by the Latter-day Saints should be told.

Then the inquiry arises, how are we to know that that which you tell us is true?

Some do not take the trouble to make such an inquiry as this, because they treat with contempt the message that they hear. They consider it unworthy of their attention. They look upon those who make these statements as almost crazy, and pass them by as utterly unworthy of their notice. But there are those in whom this inquiry arises. "If this be true, how are we to know it?"

All the churches that are now organized proclaim that they are true.

Each sect claims to be the Church of Christ, and its ministers claim to be the servants of Christ. They claim that by entering their church in a proper manner salvation may be secured. And their effort is to make everyone believe this, and to throw aside all doubts concerning the efficacy of the plan of salvation as they teach it. We have in this city at the present time—I did not intend to allude to this in the commencement, but it comes to mind as appropriate—meetings to which the public are invited, and they are appealed to to forsake sin and to turn to godliness, and they are asked, as I understand, which church they wish to join—that is, those who are converted to the necessity of forsaking sin and becoming religious.

Now, according to our view, this is all wrong. There can be but one Church of Christ. There can be but one plan of salvation. As Paul expressed it, "One Lord, one faith, one baptism,"—not many Lords, not many forms of faith, not many forms of baptism. If we had the truth as it is in Jesus there would be but one plan of salvation, and but one path in which men and women would be required to walk in order to obtain salvation; and that path Jesus described as a straight and narrow path. That was the path in which He expected His followers would walk. If men have the authority to point out different paths, and to frame different plans and different ordinances, and to submit different requirements to the children of men in order that they may be disciples of Christ, then there is something needed to authorize these men more than is found in the Bible. Certainly, the Bible, which is the Word of God, does not warrant any such thing, and I believe Christians generally deny that there has been any revelation from God since the Bible was finished, or since the writers of the different books in the Bible have passed away.

It was evidently the design of our Lord in revealing the plan of salvation and in commanding His servants to go forth and proclaim it, to have but one form of doctrine. It would bring the character of our God into a certain degree, I might say, of contempt if He were to leave so important a matter as the salvation of His children to the judgment and imagination of men; if He were to leave men to say this doctrine is essential and this doctrine is non-essential; to say if you obey this you shall have salvation, or you need not obey that, for it is not necessary to salvation. If it was necessary in the days of Jesus and of His Apostles that men should believe in Jesus and repent of their sins, it is necessary to-day; and no human judgment, nor no human council, can do away with that necessity. God is the Being to grant salvation, and He is the Being to withhold salvation, and He is the Being to pronounce the terms upon which salvation shall be obtained. Therefore, as God did make faith in Jesus a doctrine that was necessary for man's salvation, it is still necessary. Though ages may have passed, this has not changed. It cannot be changed. It takes as much to save a man in this generation as it did eighteen hundred years ago. There may be any amount of enlightenment, of wisdom and of knowledge, but however great this may be, it does not affect in the slightest degree the principle that men must believe in Jesus as the foundation of their faith and of their salvation. They must also repent

of their sins. No sophistry, no human wisdom, no human device can remove from the plan of salvation the necessity of the repentance of sin; for the Gospel of Jesus Christ demands absolutely that sin must be forsaken, and in order for it to be forsaken it must be repented of. Therefore, if men say that you can be saved without faith and without repentance, or if the whole world should say this, would it affect in the least degree the salvation of men? Would men be saved because the whole world said they could be without these vital principles? Certainly not. God, who grants salvation, and who is the Author of salvation, has placed these principles in His Gospel as essential to salvation.

I believe, however, that Christendom generally admits that faith in Jesus and repentance of sin are essential. But there are thousands, and perhaps millions, of professed believers in Jesus who say that anything beyond this is non-essential to salvation. Of course, there are differences of opinion upon these matters. Still, there are many who pronounce other things unnecessary.

But the Apostles of Jesus not only taught faith in the Lord and repentance of sin, but they said that it was necessary for men to be baptized. I need only allude to one case to show how important some of the Apostles thought this ordinance to be. You remember the visit of Peter to Cornelius, the Gentile, and the miraculous manner in which Peter was led to comply with the request which Cornelius had sent to him. It was contrary to the custom of the Jews and considered a very improper thing for an orthodox Jew to associate with Gentiles. But Peter, having received a vision in which he was shown that he should not call anything unclean that the Lord had made clean, complied with the request that was sent to him, and went with the messengers to the house of Cornelius. Cornelius and his household, under the preaching of Peter, received the Holy Ghost, and Peter and his companions were compelled to admit that the Gentiles had received the Holy Ghost as well as the Jews, and after he witnessed this remarkable and unexpected manifestation, he said to his companions, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

[TO BE CONTINUED.]

WELSH CONFERENCE.

THE Welsh Conference was held at 188 Cathay's Terrace, Cathays, Cardiff, Wales, Sunday, February 5, 1893. There were present: Elders Alfred Solomon and W. B. Dougall, Jr., of the Liverpool office; Edward T. Ashton, President of, and William C. Isgreen, David Williams, Charles A. Evans, John H. Davis, Taliesin Evans, Thomas D. Roberts, Levi John, M. A. Lewis, Ira Williams, John F. Howells and David John traveling Elders in the Welsh Conference.

11 a.m. Singing. Prayer by Elder L. John. Singing.

President Ashton said he hoped, as we had met for instruction, we would receive the same, and have an enjoyable time together

Elder William Richards said that every blessing promised is only received on conditions. We as Latter-day Saints are promised many blessings if we will only live for them. He bore testimony that Joseph Smith was a Prophet of God, and an advocator of life-saving principles—the same as were taught by Christ.

Elder C. A. Evans spoke of God's unchangeableness, and this being a fact, the principles that would save in ages gone by should do the same in our age, and, consequently, the Gospel taught by our Savior in His day should be with us to-day. There is only one true Gospel, and obedience to the same is the way to know whether it is of God or man.

Elder Ira Williams referred to the many systems of religion in existence to-day, and asserted that the Scriptures teach that there is only one true one. If we follow sincerely the teachings of the Scriptures it will show what is required to obtain salvation, and it will also show us the critical position the great majority of mankind are in.

Elder Dougall expressed delight in meeting with the Saints and in partaking of the good spirit that existed, and said we had great cause to rejoice. It should be our aim to brighten the testimonies received, that we might enjoy greater blessings, and advance in the knowledge of God.

Elder Roberts spoke of the indifference the great majority of mankind have towards the Elders and the Gospel message they bear. There are but few accepting the truth, while many are rejecting it—thinking that belief alone is sufficient to secure salvation.

Elder Solomon said we are expected to teach the first principles of the Gospel and go on unto perfection, to not sin any more but to do what is right, have love for each other, and observe every duty devolving upon us as Latter-day Saints. When we do this we will avert the judgments and receive the rewards of heaven.

Singing. Benediction by Elder James Watts.

3 p.m. Singing. Prayer by Elder D. John. Singing.

The Sacrament was administered by Elders Isgreen and L. John.

Elder Lewis spoke on the subject of the organization that Christ established when He was on the earth, and said the Latter-day Saints believe the same, and that it should be upon the earth to-day. According to the Scriptures, faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, are the laws of adoption into the true Church.

The authorities of the Church, of the European Mission, and of the Welsh Conference were sustained by unanimous vote of the Saints.

The Conference report for the year ending December 31, 1892, was read which showed: indoor meetings held 570; open-air meetings 137; tracts distributed 80,479; books loaned 117; books sold 57; baptisms 22; children blessed 6; emigrated above eight years of age 23; under eight years of age 11; received 11; removed 8; died 2; Seventies 13; Elders 32; Priests 2; Teachers 2; Deacon 1; members 90; total 140.

Elder Davis referred to the subject of Church organization as previously mentioned, and showed from the Scriptures that the true Church consists of those who believe in God and have showed their faith by obedience to

the initiatory ordinances of the Gospel, and that its officers consist of apostles, prophets, evangelists, pastors, and teachers, etc.

Elder Howells spoke of the persecution Bible readers in Spain received centuries ago, and of the religious liberty that now exists in Great Britain and America. He said that, as we have the Bible or the Word of God, it is our duty and to our interest to follow its teachings.

Elder Solomon in speaking of the subject of the Sacrament said it is something that has great sacredness attached to it. Owing to the frailties of man this ordinance has been instituted that we may from time to time renew our covenants before the Lord and each other. He spoke of the sacrifices the Elders were making for the welfare of others that all may hear the Gospel message, and, if desired, be made partakers of the tree of life.

Singing. Benediction by Elder T. Evans.

6:30 p.m. Singing. Prayer by Elder D. Williams. Singing.

Elder L. John said the world claim that revelation is not needed, yet they pray for the kingdom of God to come, and His will to be done on earth as it is in heaven. He testified that in this age God had spoken from heaven and restored His Gospel, which is to the obedient believers the power unto salvation, that the gifts and blessings follow believers now as they did in the days of our Savior.

Elder Dougall spoke of the unity of the Latter-day Saints and the grandeur of that principle, and exhorted the Saints to continue in observing the same.

Elder Solomon said the Scriptures have been written for a purpose, yet many of its writings are, to many, not understood. He referred to some of the predictions contained in it that prove the Latter-day Saints to be the people of God, and that the work they are engaged in is a preparatory step for the establishment of truth and righteousness.

President Ashton felt grateful for the good spirit that had prevailed during the day, and the timely and important instructions received, and exhorted all to profit by them.

Singing. Benediction by Elder Isgreen.

On Saturday evening, February 4, a Priesthood meeting was held, at which the Elders reported their labors for the five months ending February 4, 1893, which showed: indoor meetings held 272; tracts distributed 33,980; villages tracted 68; books loaned 23; books sold 27; baptisms 4; children blessed 5;

On Monday following another meeting was held. In both meetings the Elders received good instructions pertaining to their duties.

WILLIAM C. ISGREEN, Secretary.

FACTS AND EVENTS.

The railway traffic in Chicago will, it is feared, be completely paralyzed by a threatened switchman's strike on twenty-seven roads.

The Supreme Court of the United States has decided that knit woolen shirts, drawers, and hosiery are subject to an import duty of 60 per cent.

The population of London now exceeds that of New York, Brooklyn, Philadelphia and Chicago combined, and these four are the only American cities having one million or more inhabitants.

The cold is so intense in New York State that at Niagara Falls an ice bridge has formed over the Falls, and the great cataract is a solid mass. Trees are also coated with ice. Crowds of people arrive daily to witness the scene.

The town of Ipswich, Australia, has suffered terribly from recent floods, houses being completely demolished and the loss of life considerable. New South Wales has also been visited by heavy rains, and the rivers are rising rapidly.

Mr. W. H. Preece, the well-known electrician, has succeeded in sending a telephonic message from the shore of the Bristol Channel, near Cardiff, Wales, to the island of Fatholm, three miles off, without the intervention of a connecting wire.

The *Herald* reports from Washington, D. C., U. S. A., state that Senator Gray, of Delaware, has declined the post of Secretary of State in the new administration, and that Mr. Cleveland now contemplates offering the portfolio to Judge Gresham, of Illinois.

The British force operating against the Chins have recently had two engagements with the enemy, and it said that the latter were repulsed on each occasion, with the loss of twenty-four men. The casualities on the British side amounted to two killed and six wounded.

The Philadelphia and Reading Company of the United States has sent by the North German Lloyd steamer *Fulda* fifty tons of anthracite coal, to Genoa, Italy. This shipment is being made as an experiment in the hope of introducing American anthracite to the European markets.

It is stated that from the United States and parts in South America 31,000 bales of hay were imported to Liverpool during the month of January, 1893, being at the rate of 1,000 bales per day. This hay is described as having been in good condition, and that it obtained a ready market.

According to information from Washington, D. C., U. S. A., twenty Senators are in favor of the annexation of Hawaii, thirty-five advocate a protectorate, while twenty-five refuse to state their opinions. In the House of Representatives eighty-three members favor annexation, forty-six are opposed to it, and seventy-seven will not communicate their views.

The cold is exceedingly severe in North Dakota, U. S. A. A recent blizzard placed several towns in the neighborhood of Fargo, in a famine-stricken condition. Railway traffic has been stopped and the people are burning the sleepers. The thermometer marks 40 degrees below zero. In some parts of Wisconsin business has been at a standstill on account of the cold weather.

On February 5 the new twin-screw armor-plated harbor defence ram, the *Katahdin* was launched at Bath, Maine, U. S. A. The principal feature of the vessel is that she possesses a large number of air-tight tanks, which, when filled with air, give her a convenient freeboard for coasting service, but which when filled with water submerge the vessel so as to give her turtle-back deck washers.

An insurance journal publishes the following statistics of the death rate of the entire globe. It is fair to assume that all told 33,000,000 people die annually. This is equal to 91,554 deaths per day, 3,730 per hour, and sixty-two per minute, or one in less than every second of time. One-fourth of all people born die before arriving at the age of seven years; one-half die before the age of seventeen. The average duration of human life is thirty-eight years. Of 10,000 persons one attains the age of 101 years, one out of 500 attains the age of ninety-one years, and out of 100 only one will live to be sixty years old. Of 1,000 persons having attained the age of seventy years, forty-three were clergymen or politicians, forty agriculturists, thirty-three workingmen, thirty-two soldiers, twenty-nine lawyers and civil engineers, twenty-seven professors, and twenty-four physicians.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 20, 1893.

NEGLECTING MEETINGS.

THE work of God is a work of progression, and it is in attending their meetings that the Saints are greatly blessed, as there the words of life and salvation from the servants of God are heard. It would not be far from the truth to say that there are many professing Saints in these lands who, seemingly, care very little whether they attend their meetings or not. We are aware that it is often the case that people are compelled to work hard during the week for a livelihood, and become weary and tired after each day's toil, and that this fact is brought forth as an excuse to be absent from meetings. Yet the question may be asked, "Who gave us our strength, our life, our being?" God; and His promise unto His faithful children is, that their strength shall be sufficient for each day.

No hesitancy is had in saying that if the Saints are diligent in striving to live their religion, and will uphold the Priesthood by their presence, united faith, prayers and works, the speakers will be mouthpieces of God unto them, and He will cause those men to enunciate principles of truth in simplicity and plainness, to the edification and benefit of every one that attends. In answer to the statement "Each time I attend meeting I hear the same things preached, until it becomes monotonous," the question is asked, "Do the Saints carry out or practice every principle that they hear?" If an affirmative answer cannot be given it will become necessary for them to hear these principles again and again, until they are cemented to their natures, and are adopted in their daily walks through life. When this has been done they will be prepared to receive something new; but to feed more principle than can be properly digested would only bring greater condemnation. If a person wilfully neglects his meetings he is not living his religion.

The thought that the meeting may, perhaps, be composed of but few should not be a cause for non-attendance. The Lord has said, "Where two or three are gathered together in my name there am I in the midst of them," and this shows that He does not deprive a small assembly of Saints of power, nor hinder them from receiving His Spirit any more than a large one.

The Saints are exhorted to be attentive to their meetings, for if they

neglect them week after week—trifling as it may seem—they are liable to forget their prayers, as well as every other duty that devolves upon them.

W. B. D., JR.

PLAYED OUT.

AMID a despised and distracted people, eighteen hundred and fifty years ago, a poor Jewish carpenter lived a short life, and was put to the cruel death of a common malefactor. Why should the people in this day have ever heard his name? Why has his memory been preserved by the world any more than that of thousands who have enacted a more conspicuous part on the world's stage? This detested man hardly stepped outside the narrow line of Palestine. He never wrote a book. He never equipped a soldier. He never organized a society. He never moved in the higher circles of wealth and culture. The rulers of the land and leaders of religion heard of him only to distrust and despise him. Yet that obscure Jewish Jesus, the son of a mechanic and the companion of fishermen, has made more and grander history, than the wisest of philosophers, the shrewdest of statesmen, or the greatest of conquerors. Around the ugly Roman cross to which His body was nailed all the greatest minds of ancient and modern times have gathered; while His words, which have come sounding down the centuries, are repeated and reverenced by hundreds of millions among the nations which march at the head of the human race, and thousands have died, in flames and on scaffolds, with that name upon their lips and in their hearts.

What is the secret of His power and fame? In Him was light and life. His teachings underlie all that is best in our modern civilization, all progress, all philanthropy. He unsealed the natural fountains of goodness; He unveiled the hidden light of truth. His was the most potent intellect that ever found its organ in a human brain. Chivalry owed all that it possessed of good—its grace, its honor, its courtesy, its respect for women—to the principles that He taught; while literature and commerce, government and art, have gathered from them their loftiest consecration and their sublimest ministry. He went about doing good because God was with Him. He it is who swept the spiritual skies clear of the old obscuring clouds of error and traditionalism, who has taught us to look everywhere for truth—to read lessons of divine wisdom in the grass of the field and the birds of the air, in sunshine and cloud, in the cares of business and the toils of the husbandman, in the woman with her broom, and the child with its playthings, in the natural love of a parent and the sweet simplicity of a child. He it is who laid down a plan whereby every son and daughter of God, by obeying certain principles can return back into the presence of Him who gave them life.

Ewald, the great German thinker, grasping the New Testament in his hand, said, on one occasion to a co-laborer, "In this little book is contained all the wisdom of the world." And the judgment of Ewald was certainly correct, since, for the highest knowledge possible to man, we are indebted to the words and example of Christ. Those words tell us

of great events which were to transpire many years after they fell from the lips of the Master. They tell us of a time when men would not endure sound doctrine, but after their own lusts should they heap to themselves teachers, having itching ears, and who should not only turn from the truth but who should turn unto fables.

Recently religious circles have been considerably agitated over the question, "Is Christianity played out?" raised by a Mr. Buchanan in a somewhat turbid poem entitled "The Wandering Jew." Mr. Buchanan shows how literally the words of the Prophets have been fulfilled—that these ministers of so-called Christendom "draw near to God with their mouths, and with their lips do honor Him, but have removed their hearts far from Him, and their fear toward Him is taught by the precept of men." Christianity is commonly believed to be the religion of Jesus Christ, but this author, in a cutting manner, points out the glaring inconsistencies in the forms now observed in the Christian churches, as distinguished from the instructions given by their alleged great founder, and illustrates how the twelve million bayonets of Europe, the harlot's cry, the gambler's oath, and the drunkard's curse, mock the claims of the present Christian ministers.

Primitive "Christianity" was the true Gospel as taught by the meek and lowly Nazarene. Modern "Christianity," in the language of the Savior, is a system of religion in which "the people draweth nigh unto me with their mouths, and honoreth me with their lips; having a form of godliness but denying the power thereof."

The apostacy from the primitive faith is not only amply proven by the present condition of the world--the absence of such officers in the various churches as the Savior instituted, and changes in the different ordinances—but the writings of historians and commentators of repute, tell us how and when various changes and departures took place. Even Mr. Wesley asserts "that the Christian had turned heathen again, and had only a dead form left," while Luther used to feel keenly that he had undertaken a work for which he had no direct divine knowledge and authority.

Nearly seventy years ago, a poor boy, the son of honest and hard-working parents, had this same question propounded to him: "Is Christianity played out?" This boy, who had been taught to love and reverence the Savior, and to put implicit faith in Him and the teachings of His Apostles, took the Redeemer at His word, and in secret prayer sought God, who "giveth to all men liberally and upbraideth not" for an answer. This poor humble youth obtained an answer that has struck ineradicably in thousands of hearts and soothed every hour throughout their pulsation, —which explained the nature of the God who had been misunderstood for centuries, and concerning whose nature and purposes, nothing had been known since the death of Christ's Apostles,—which assured succeeding generations that as centuries passed since the death of the Redeemer, true knowledge concerning the Creator faded,—which gave an affirmative reply to the all-absorbing question of the hour in religious circles—that the different religious sects "had a form of godliness, but denied the power thereof"; and which opened the door whereby the dispensation of the ful-

ness of times could be ushered in, as spoken of by all the Holy Prophets since the world began. W. B. D., JR.

THE general and ruinous stagnation in almost every branch of home industry and foreign exports in Europe, is more acutely felt in Russia. That country is every week formulating some new tax or petty impost. The grain export trade of Russia upon which so much depends, is languishing to a vanishing point since America last year commenced to flood the west European market with her superabundant cereal products. There is still in the local magazines of Russia, a large quantity of grain which the holders must eventually ship at a serious loss, as the bank mortgages on it fall due. Four large foreign export houses in South Russia have suspended all further operations with the year just closed. The general outlook is very grave, indeed. There is no present prospect whatever of a commercial revival, and as regards the chief industry of grain exportation, it looks as if the former prosperity of that staple branch of Russian commerce were hopelessly and irretrievably lost.

Is it not a significant sign of the times that one of the greatest English dailies should be deluged with correspondence from all quarters on the theme "Is Christianity Played Out?" The most important feature about this discussion on Christianity is that while nearly every correspondent admitted with admiration the great work of the Savior, hardly any would grant that His origin was divine. One correspondent, in summing up, says: "Certainly Christianity as disfigured by the present mercenary churches, is played out, and is an abomination as great as the vile practices on the stock exchange, or the deceits of the promoters of bogus companies. To what a condition of theological corruption have we arrived when it has fallen to the lot of the laity to instruct the churches in goodness and righteousness! There appears to be in England as many bogus churches as there are bogus companies."

THE death of Mr. James G. Blaine removes a striking and commanding figure from American public life—the most popular, probably, since that of Lincoln. Mr. Blaine had almost every quality which attracts great masses of men—cleverness, personal charm, tact, capacity for work, oratorical gifts, versatility. He was a thorough believer in self-government, a keen Republican, and a very strong American patriot. His public career stretched over a period of some thirty-five years; he had filled all manner of offices—member of a State Legislature, member of Congress, three times Speaker, United States Senator, twice Secretary of State, three times candidate for the Presidential nomination, once candidate for the Presidency, which he lost it is said, by a mere trifle. He took a prominent part in every important political event or controversy in the United States during the last generation.

THE United States, as many are aware, possesses many towns with extraordinary names. One of the most remarkable of these is Tombstone,

located in Arizona. A resident of this place who rejoices in the name of Coffin, thought he could turn the coincidence to profitable account by publishing a paper which he called the *Epitaph*. It is said he secured the services of a publisher named Sexton, and now makes a feature of the gratis insertion of death announcements.

THE great Lancashire cotton strike has now lasted thirteen weeks, and it is no exaggeration to say that hundreds, if not thousands of the working people are in a literally starving condition. Unhappily, there is no likelihood that either the employers or the leaders of the strikers will make any further advance towards bringing about a settlement of the dispute.

IT is highly probable that a law will soon go into effect throughout the British Empire whereby one penny will carry a letter to any part of Queen Victoria's dominions. This penny ocean postage will apply only to letters bearing the stamps of that government.

THE SALT LAKE TEMPLE.

[CONTINUED FROM PAGE 122.]

Says the report taken at the time: "The procession then marched through the line of guards to the southeast corner of the Temple ground, the singers taking their position in the centre, the Nauvoo brass band on the east bank, Captain Ballo's band on the west bank, and the Martial band on the mound southwest. Captains Pettigrew, Hardy and Merrill, with their commands, occupied the front of the bank (which was sixteen feet deep), and, moving from corner to corner with the laying of the several stones, prevented an undue rush of the people, which might, by an excavation, have endangered the lives of many. Presidents Young, Kimball and Richards, with Patriarch John Smith, proceeded to lay the southeast corner stone, and ascended the top, thereof, when the choir sang. President Young delivered the chief oration, and Heber C. Kimball offered the consecration prayer.

"The procession again formed and moved to the southwest corner, when the presiding Bishop, Edward Hunter, his counsel, and the various presidents of the lesser Priesthood, with their associates, laid the southwest corner stone, when, from its top, Bishop Hunter delivered the oration, and Bishop Alfred Cordon offered the consecration prayer.

"The procession again formed and moved to the northwest corner stone, accompanied with martial music, when John Young, President of the High Priests' quorum, with his counsel, and the President of the Stake, with the High Council, proceeded to lay the stone. That being done, they ascended the stone, and President John Young delivered the oration, and George B. Wallace offered the consecration prayer.

"The procession again formed and proceeded to the northeast corner stone, which was laid by the Twelve Apostles, the first Presidency of the Seventies, and the Presidency of the Elders' quorum. The Apostles then ascended the stone, and Elder P. P. Pratt delivered the oration, and Orson Hyde offered the consecration prayer."

The materials first decided upon for the structure were adobes (then the universal building material) and sandstone from Red Butte, east of the city. A wooden railway was even constructed to the canyon for the

transportation of the stone, but it was not used. The granite quarries at the mouth of Little Cottonwood canyon, twenty miles distant, were opened, and that splendid stone was at once chosen.

On June 16, 1853, the work of laying the foundation was commenced at the southeast corner stone, and it was completed July 23, 1855.

Quite a serious interruption of the work was occasioned by the approach of Johnston's army in 1857. The people prepared for another exodus, not knowing but that the scenes of Nauvoo were about to be re-enacted. In the early spring of 1858, the city was all but deserted by its inhabitants, only a sufficient number remaining to fire the buildings and lay waste the valley. The invaders were to be welcomed by nothing more inviting than a smoking wilderness. When peace was restored the people returned from their "move" south, and, with the resumption of order and a degree of prosperity, work on the building again began. Other brief interruptions came with the threatened famine from grasshopper visitations, and at the same time of the construction of the transcontinental railway, when all the available strength of the community was called to aid in completing the "Mormon" contracts on that mighty highway. But one other cessation deserves to be mentioned—without it the history would be incomplete. When the receiver, appointed under the Edmunds-Tucker act to control the escheated property of the Church, began in that capacity his seizure of property, an effort was made to include the Temple, and he did actually take possession of it. For a time the fate of this structure, so dear to the hearts of the Saints, was uncertain. Its favorable determination, however, seemed to arouse to the highest degree the zeal and enthusiasm of the people for the completion of the building; and since that time the work has been carried on with great vigor and energy.

From these statements it will be seen that although nearly forty years have flown since the commencement of the structure, they do not by any means represent a period of continuous work. On some occasions, when the workmen on the walls had overtaken in their work the stonecutters and quarrymen, there would be a season or two of inactivity in the former department. It should be remembered, too, that until the completion of the railway from Salt Lake City south, each stone had to be hauled by ox team from the quarries, twenty miles distant. "Every Salt Laker of the age of thirty-five years and downward," says a recent writer, "recalls, as a boy, the curious spectacle of six or eight toiling oxen drawing a cart, underneath which was suspended by chains a monster rock from the mountains. It frequently took four days to bring a single rock from the quarry to the Temple Block, and the road was strewn with the wreckage of wagons and carts unable to bear the strain put on them." When the locomotive reached the quarries, however, there was a great change. Tons were transported easier than pounds could have been formerly, and a whole trainload of great granite blocks rolled onto the Temple grounds every few days during the building season.

Before proceeding further with our narration it will be proper to give some of the principal dimensions of the building. Its whole length, including towers, is 186½ feet, and the width 99 feet. There are six towers,

three on the east and three on the west end of the structure. Other measurements may be summarized as follows:

	To end of rockwork.	*To top of spires.*
Height of central east tower	210 ft.	222½ ft.
Height of central west tower	204 ft.	219 ft.
Height of side east towers	188 ft.	200 ft.
Height of side west towers	182 ft.	194 ft.
Height of walls	167½ ft.	
Thickness of walls at bottom	9 ft.	
Thickness of walls at top	6 ft.	
Thickness of buttresses	7 ft.	

The whole resting upon a footing wall 16 feet thick and 16 feet deep. The building covers an area of 21,850 feet.

We come now to the ceremonies attending the laying of the capstone, on the 6th of April, 1892, an occasion that fittingly celebrated and finished the work begun on the same day of the same month thirty-nine years previously. The event is of such recent occurrence, however, and it was so widely participated in and has been so frequently described, that a few sentences must suffice for our allusion to it. The services were impressive in the highest degree, and they took place in the presence of the largest assemblage ever gathered in the Territory—the number on the grounds being estimated at about 40,000, besides many thousands more who crowded the adjoining streets and covered every building in the vicinity. A short service in the Tabernacle being ended, the Priesthood, arranged in procession, marched to the grounds adjoining the Temple, where a main stand for the authorities, and others for musicians, had been erected. After music composed for the occasion had been rendered by the band and the choir, a copper plate, inscribed with historical data, was exhibited to the multitude; this, with various Church publications and photographs, to be laid in with the capstone. President Joseph F. Smith offered prayer, after which there was music from the choir. President Woodruff then stepped forward and said: "Attention, all ye house of Israel, and all ye nations of the earth! We will now lay the topstone of the Temple of our God, the foundation of which was laid and dedicated by the Prophet, Seer and Revelator, Brigham Young." President Woodruff then pressed a button, opening an electric current to a contrivance connected with the capstone, the latter being thus released and placed in position on the top of the central east tower. The immense concourse of people, led by President Lorenzo Snow, shouted the hosanna in concert: "Hosanna, hosanna, hosanna, to God and the Lamb, Amen, Amen, Amen." This was done three times, each shout being accompanied by a waving of handkerchiefs, except when the names of God and the Lamb were uttered. Then there was more singing by choir and congregation and by the glee club, remarks by Elder Lyman in explanation of a resolution that was presented and adopted, music by the band, an anthem by the choir, and the benediction by President George Q. Cannon.

Immediately after these ceremonies the work of surmounting the capstone with the figure representing the angel Moroni was proceeded with.

This figure is of gigantic proportions, being twelve feet five and a half inches in height. The idea conveyed by the statute is that of a herald or messenger, in the act of blowing a trumpet, an embodiment of the fact of Moroni bringing the Gospel to the earth in this latter-day dispensation. The figure is admirably proportioned and its pose is graceful. It is made of hammered copper, is gilded with pure gold leaf, and surmounting its crown is an incandescent lamp of one hundred candle power. The placing of the ornamental spires on the other towers was continued till all were in place, each being provided with electric lights; the tower walls were washed, painted and received the finishing touches, and gradually the scaffolding was removed, leaving the building, so far as the exterior is concerned, completed and with nothing to mar the sight and study of its magnificent beauty.

[TO BE CONTINUED.]

UTAH NEWS.

(Summarized from Territorial papers.)

A new stamping company has been incorporated at Ogden, with a capital stock of $25,000.

Latest reports from the San Juan gold fields state that it is a rough country with more rocks and brush than gold. There are but few men in that country at present, the majority leaving as soon as they arrive.

W. N. Thomas, of Logan, made an assignment to A. G. Barber on January 20. Mr. Thomas was reputed to be wealthy, and, it is said, had it not been for the present stringent condition of the money market he would have been able to meet his debts.

At a meeting of the board of directors of the Provo Woolen Mills, which was held on January 23 in Salt Lake City, J. C. Cutler, who has been general agent for the firm, was appointed manager, and will conduct the business of the institution in Salt Lake City and Provo. Mr. Underhill continues as superintendent of the mills.

Dr. G. H. Keysor, the proprietor of the Palace hotel of Logan, made an assignment on January 24. There are chattel mortgages covering $2,110 worth of property, a note for $500, and open accounts estimated at $300, making a total liability of $2,910. The assets, outside of the amount secured by mortgage, only amount to about $500. Mrs. Keysor is made a preferred creditor for a small amount.

By an explosion of giant powder at Richmond, Utah, January 20, Benjamin Lewis was torn to pieces, and was killed outright. James Kerr was mortally injured. Both arms and one leg was blown off Thomas Exeter. Fred Rainey and Elander Plant were badly hurt, and others were damaged. They were blasting gravel and warming the cap when the terrible explosion occurred. The powder was frozen, and Benjamin Lewis and James Kerr were standing by the fire thawing it out. The men had a stick in each hand, and lying close to their feet were six other sticks of powder. It is supposed that a cap was left fastened in the end of one of the sticks, and that it was ignited by the flame from the fire. The explosion was not only heard but felt at a distance of two miles. Lewis was blown over the twelve foot gravel bank, and Kerr was hurled in the opposite direction, alighting about two rods from where he started. Kerr was not quite dead when those who had witnessed the accident rushed to his assistance, but both his hands had been blown off, one leg was broken so badly that it was almost hanging by a piece of the skin, the knee of the other leg was crushed, and his face was a shapeless mass. Lewis was in much the same condition. Both his hands had been blown off, and his face was cut to pieces.